Miss Martha

The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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Just A Few Words

by LAEL H. WESTBERG

FOR most of us, mathematics comes hard. But I am convinced that it is mathematics we need to know—at least arithmetic—if we are to grow in our Christian faith.

From Bitter to Sweet

That it comes hard should not stop us from either learning or teaching arithmetic; we should encourage each other to keep at it. St. Augustine wrote: "The root of learning is bitter but the flower is sweet." Learning mathematics—even arithmetic—is often bitter. There are tables—2's to 12's and beyond—to memorize. There are addition, subtraction, division and multiplication.

Nor can one rest on one's laurels. Mathematics is easily forgotten through disuse, as a few years away from it or even a summer vacation will testify. One must apply oneself to mathematics early, late, and constantly.

But bitter as the learning of mathematics may seem the flower is sweet indeed. It opens doors to secret treasures God has stored for our use—treasures of electricity, chemistry, navigation, music, painting. It makes possible commerce, personal budgeting, the practice of Christian stewardship. Mathematics is needed to open almost all the doors to God's treasure stores.

The Flower of Faith

But best of all, I think, is what mathematics—at least arithmetic—does for faith. It does so much for faith because thanksgiving and faith are so closely joined. Faith is a gift God gives us so we can respond to the love showered on us by our Lord Jesus Christ. Thanksgiving is faith honoring the gracious Giver. When we thank the

Lord we honor Him; when we honor him He makes us more ready to receive His gifts; thus does faith grow. "Have no anxiety about anything," Paul says, "but in everything by prayer and supplication with *thanksgiving* let your requests be made known to God."

The art of thanking itself comes a hard way. It is rightly said that we are not born thankful, we have to learn it. Blessed are those whose parents patiently taught them to say *thanks*.

Why Mathematics?

And mathematics—at least arithmetic? Why, you need—you must use it—to count your blessings. Count them one by one. Use your multiplication tables—12's and beyond. Set up equations; feed them into electronic calculators. Multiply astronomic figure by astronomic figure. There is no end to the blessings God has showered upon you. Count them and thank Him this Thanksgiving Day and every day. God will, through your thanksgiving, nurture your faith.

"Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint . . . Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen."

Director's Column

by R. A. VOGELEY
Executive Director
Board of Parish Education
American Lutheran Church

SPIRITUAL growth is the constant goal in Christian education. Spiritual growth is the change and development which results from teaching people to observe all that Christ has commanded.

Many have said, "This is the most important phase of Spiritual Growth in Five Dimensions. If there is more Bible study, worship, and prayer, all other things follow." To a certain extent this is very true.

Growth requires time. Spiritual growth like physical or mental growth requires life building food and exercise.

Bible Study

Too many people in the Lutheran church talk more about the value of Bible study than they study the Bible. Do even teachers give enough time to a careful study of the Bible basis for each week's lesson? How many of you teachers in the nursery, kindergarten and primary departments restudy the Bible basis, the context, and cross references in order that you personally may have a better understanding of the lesson and apply it to your own life before you think of it as a "lesson" for the members of your class? How many teachers and officers are continuing a special plan of personal Bible study? Even though sometimes we regard Bible study as we may feel about "setting up exercises," something that we should do even though we may not feel like doing it, we may be sure that the daily study of God's Word provides the spiritual food which is essential to spiritual growth.

How many more young people and adults in your congregation are now studying God's Word regularly? Some schools may feel quite happy over the fact that ten more confirmed members are enrolled in Bible classes. If there is only one unenrolled confirmed member remember the parable of the lost sheep. In most cases, however, the number of unenrolled would vary from forty to four hundred or more. How many young people, parents, and other adults are now enrolled in your various Bible classes? How many more should be enrolled?

True and sturdy spiritual growth is rooted in Bible study.

Family Devotions

Again people talk about the importance of family devotions but too many tend to pay only lip service to it.

We may feel that we have done our part in emphasizing the importance of family devotions because we had a demonstration of how family devotions may be conducted. We also handed out tracts which emphasized the importance of family devotions. We may even have issued one or two reminders about the importance of having regular family devotions. All of that, however, will not establish firmly the custom of having regular family devotions regularly. Teachers should remind the members of their classes quite regularly about family devotions. The November lessons provide excellent opportunities to emphasize again the importance of the Bible in daily family living.

Stewardship Conviction

In the calendar of causes November is the month devoted to stewardship. This November many congregations are having "fireside meetings" or some type of an Every Member Visitation.

Without a doubt there has been a deepening of stewardship conviction in our American Lutheran Church. More money is also available of which we are stewards. Probably there are more proportionate givers in the church. Some are evidently giving a more truly appropriate portion of their income to the Lord's work. Is your own sense of stewardship deepening?

Some schools are beginning to summarize their stewardship performance in 1956 and to prepare their budgets for 1957. In the latter we hope you will include financial provision for sending teachers to our district institutes and to provide additional resources for your teachers.

Continue your interest in developing a deeper sense of the stewardship of time and talents. The need for workers in the kingdom both in your own congregation and in the American Lutheran Church grows.

American Uniform Evaluations Reports

We seek reactions to the lessons in Unit I, "My Bible." We would be glad to receive any reports on the helpfulness or the lack of help in the teacher's guide and the pupil's material. From the junior and intermediate teachers we would be glad to receive comments and suggestions on what they need to use, improve, and strengthen the worksheets, including the devotions.

His Idea — Develop It

Through Basic Activity

by ELLA M. OSTEN

LAST month we discussed some of the principles governing the use of activities in the church school. The article stressed the importance of the pupil's ideas in the learning process. It was emphasized that pupils need various opportunities to express their ideas. The thoughtful teacher will immediately ask such questions as, "How do I guide my pupils to acquire ideas? How can I stimulate their imagination? How can I be sure that they are developing the right ideas?" This article offers some suggestions in answer to these questions.

Knowledge Is Important

Knowledge is important to the learning process. In preschool and primary age groups the teacher tells a story. Older groups engage in Bible study to find the necessary information. Pictures, maps, and objects are used in the various age groups to help make ideas clear. These aids help pupils to visualize such things as ways of working and traveling, style of dress, and mode of living. A reading table or interest corner helps to attract attention *to* and stimulate thought *about* the lesson to be discussed.

Sometimes a group may take a trip into the church or to another place of interest to secure some needed information. A missionary, home on furlough, may be invited to speak to the group. All of these are ways of helping pupils to acquire ideas and facts with which they can work. The imagination is stirred as pupils begin to think about the things they have learned. Thus the first step in the learning process has been taken.

Conversation and Discussion

Now comes the second step. The pupil must be stimulated to work with the facts he has acquired. Conversation and discussion, when pupils arrive at the church school

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and during the class session, are ways of stimulating thinking. The group needs the opportunity to "talk about it," to ask questions, and to exchange ideas.

When Pupils Arrive

Activities can and should begin as soon as the first pupils arrive at the church school. The teacher can use this opportunity to talk with them informally. Such conversation may center on some book or picture on the reading table. It may be about some work the pupil was to do for the class session. Or, the pupil may have something he wishes to share with the teacher and with the class. There may be a new pupil or a visitor to be welcomed into the group. It is important for the teacher to remember that activities can begin when the first pupil arrives.

Sometimes a group of several pupils may have a special part in the worship service, such as a Bible reading, a prayer, or a song. Before the session begins is a good time for a last minute check to make sure that everything is in readiness. Pupils are helped to learn that thorough preparation, orderliness, reverence, and dignity are necessary for worship.

In the Class Session

Each individual brings to the class certain ideas and experiences which he has acquired as a result of his environment. His feelings are influenced by these experiences and he has formed certain attitudes. Through conversation and discussion the teacher may discover what these attitudes are. As ideas are expressed and opinions exchanged, he learns what the pupils are thinking. The teacher guides the thinking of the class by carefully worded questions. Frequently, the teacher must give some additional information to help clarify a meaning or to correct a wrong impression.

Sometimes additional information may be needed to guide the group to reach the desired conclusion or to plan some project. The teacher and the class plan together how this may be achieved. Conversation and discussion are basic activities in the learning process.

The Bible

One of the goals of Christian education is to guide the pupil in developing the habit of using his Bible regularly in everyday life. The church school can play an important part in achieving this goal. Here again, it is the idea that counts, the ideas a child develops as he observes all that goes on about him.

Earliest Impressions

When a child enters the church school he soon notices the book which the teacher handles and uses.

If the Bible is used in the home in family devotions, he may recognize it. He may be familiar with the expression "God's book." Some of the passages read from the Bible may have a familiar ring. He learns that the stories the teacher tells are from the Bible. The verse which he and his group learn to say together is read from the Bible. The teacher of this age group needs to be aware of and use every opportunity to help each child to gain these impressions.

The thoughtful teacher gives the pupil an opportunity to handle and to use the Bible. He may be asked to bring it to the teacher from the worship center where it is usually placed. At times he may "read" his verse from the Bible. His early impressions are that the Bible is different from every other book. From it he learns about God and that God loves him. He is beginning to regard it as an important and beloved book which is to be used at home, in the church school, and in the church.

Using the Bible

As he grows older and develops the basic skills of reading and writing, his experiences with the Bible should grow too. As an older primary and as a junior pupil, he needs to use the Bible as a study book. He discovers that certain skills are necessary for this. Under the guidance of the teacher he needs to develop these skills. He should engage in various activities such as:

1. *Learning the names of the books of the Bible, their location, and something of their contents.* A chart showing the divisions of the Bible with the books grouped according to their contents such as history, poetry, and prophecy, should be available for pupils to use. Such a chart can be made by the pupils themselves. Colored bookmarks may be made by the pupils and placed in their Bibles. The teacher should encourage pupils to devise ways which will help them to learn the names and the location of the books of the Bible.

2. *Using the Bible to find needed information,* such as checking details of an incident or story, or finding the answer to a question or a problem being discussed.

3. *Finding references quickly and easily.* Pupils will enjoy making up tests which they can use with each other.

4. *Using cross references* to help clarify a passage.

5. *Using a concordance* to locate passages.

6. *Using a Bible dictionary* to discover meanings of words, learn the value of various coins, and study pronunciation of names.

7. *Using maps of Bible lands* to locate cities, places of interest, and routes of travel.

Other activities are needed to help the pupil develop a love for and appreciation of the Bible. These might include activities such as the following:

Selecting a suitable passage for a worship service;

Selecting a Scripture portion to be studied for its meaning, memorized, and used in choral reading;

Writing a litany of thanks, using passages from the Psalms to aid him in expressing his thoughts;

Preparing a simple dramatization of a Bible story for class use or for a special occasion;

Preparing a guide of selected Bible readings to be used in his personal devotions;

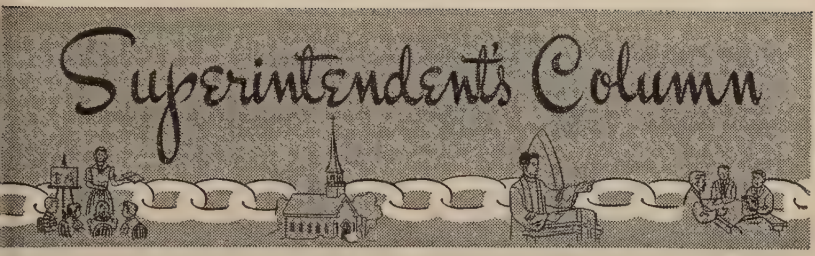
Marking and memorizing favorite passages which he may use in sharing the Bible with others;

Consulting the Bible to discover the answer to questions concerning the right thing to do;

Memorizing favorite passages for inspiration and enjoyment as well as for comfort and strength in time of need.

Every teacher needs to plan each session carefully that purposeful activity may provide for pupil participation and pupil needs. It is a good idea to first ask the question, "What do my pupils need?", and then plan to answer that need.

Creative activity on the part of the pupil requires creative teaching on the part of the leader. Always be on the alert to discover the need, then, in view of your objective, plan together to answer that need. Use these suggestions as well as those of your Teacher's Guide to fit your situation. After all, *your* idea counts too!



Supervision in the Church School

by RUTH M. SWANSON

SO YOU'RE the superintendent? And you think you need several pairs of hands to do the job you face in the church school? Yes, it is difficult to be pleasant, tactful and maintain a calm, collected attitude through all the commotion of conducting worship services, securing substitute teachers at the last minute, enrolling newcomers and finding material for them. Every church school superintendent has probably become discouraged and had a sense of futility in the face of such confusion. However, in analyzing this formidable task it seems the load could be lightened by sharing the responsibility. Efficiency in the operation of the church school will increase in direct ratio with the effectiveness with which the superintendent administers and delegates the duties connected with his work.

His work may readily be divided into two areas, namely, those duties connected with the administration of the school and those dealing with the supervision of the educational program.

Administrative Duties

The administrative duties should be carried out for the most part by the executive committee, composed of the department leaders, the general secretary, treasurer and librarian. The superintendent, as chairman of the committee, will keep abreast of the total program of the church school. This committee will make plans for the general program of the school, outline the basic policies which govern the administration of all departments and authorize the purchase of materials and supplies. The ex-

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ecutive committee will also study the needs of the church school and make recommendations to the church council on policies, curriculum, finances, the expansion of the program and the plant.

Before each new church school year opens this committee will see to it that an inventory of equipment and supplies is taken and the class books for the new year are prepared. The actual work will be done by the department secretaries under the supervision of the general secretary. A calendar of events for the year will be prepared and plans for visitation program will be made. These plans will be implemented by the teachers of each department under the direction of the department leader.

The executive committee will need to meet regularly throughout the year to make special plans, to authorize the purchase of additional materials and to discuss and dispose of any matters of business dealing with the church school. A report of decisions reached should be made to the staff and the department leaders will supervise the carrying out of any specific plans as they effect own departments.

In schools which are not organized with department leaders, the other Sunday school officers and one or two teachers could become an executive committee.

Thus the duties concerned with organizing and running the school are shared by several persons, with a resultant increased interest.

Supervisory Duties

In his supervisory capacity the church school superintendent should work with department leaders to increase the effectiveness of the church's educational program.

Probably the most effective means of improving the quality of teaching is an on-the-job training program as part of the monthly teachers' meeting. Although the superintendent is in charge of the meeting, he will enlist the help of strong leadership to assist him. The pastor should help the teachers to an understanding of the doctrinal implications of the Biblical basis of the lessons to be taught. Perhaps a public school educator from the community could be asked to give the teachers insights into more effective ways of teaching. A very important part of the meeting will be the lesson planning in the various departments under the guidance of the department leaders. Using the suggestions in the Teachers' Guide, in addition to their own initiative and ingenuity they will evolve lesson plans to fit the needs of the boys and girls in their departments. This part of the monthly meeting can be valuable even though there is but one teacher per department. It will discipline each teacher to spend time getting acquainted with the next

month's work. Also the pastor and other teachers will be available as resource people to give additional help and information.

In order to be helpful to the department leaders the superintendent should have a picture of the work within each department. He can become acquainted with it most quickly by visiting the regular sessions at least once a quarter.

The superintendent should prepare for these visits by reacquainting himself with the age level characteristics of the children in the department in which he will visit. He should also study the curriculum to know the subject matter and the aim of the quarter, the unit and the lesson to be taught on the Sunday he visits. In conference with the department leader he will learn something of the punctuality and abilities of the personnel, the strengths and weaknesses of the program and relationships within the department.

During his visit the superintendent should make many observations but should not enter into any activities of the department. Following the visit he should discuss those observations with the department leaders and make recommendations concerning the teaching or the physical set-up.

He should also find time to commend the teachers either personally or by mail for good work being done and suggest improvements.

Another phase of leadership education beamed at improving the quality of teaching is a pre-service training course. Here again the superintendent should seek strong leadership to help him prepare prospective teachers.

A class of future teachers might meet for study during the regular Sunday school hour. Your Board of Parish Education can supply suggestions for courses aimed at developing a confidence in the use of the Bible, an understanding of the psychology of learning and a knowledge of methods of teaching.

In thinking of the total picture of the work of the superintendent one is reminded of the old axiom: "Many hands make work light." The truth of that statement in connection with the superintendency of the Sunday school is vividly brought out in the filmstrip, "So You're the Superintendent." This strip from the LEAV kit gives special attention to the problems of the general superintendent. It sets forth in a clear and logical way the principles and experiences that should guide those administering the educational program.

Yes, superintendents, you do have a big job. No doubt, sometimes it does seem too big for you. But by sharing responsibility you can meet the challenge of it. And through prayer and devotion to the task, your work will count for Christ and His Church.

A Brief Survey of Old Testament Thought

by CARL A. ANDERSON

"Behold God; behold man as he really is; behold what God declares to you." This is the message of the Old Testament. In this issue The Church School Teacher presents the first in a series of articles on the concepts and tenets of the Old Testament. The author, Dr. Carl A. Anderson, is professor of Old Testament Language and Theology at Augustana Theological Seminary, Rock Island, Illinois. Readers will welcome the series not only because of its sound scholarship but also for its devotional depth.

Keep your Bibles before you, readers, and come with us on a thoughtful journey through the Old Testament.—EDITOR.

THE Old Testament is the record of God's revelation from ancient times to the time of the coming of our Lord Jesus Christ. It was the Bible, the only Bible, of our Lord and His disciples, for the New Testament had not yet been written. It forms the background to the New Testament, and provides the essential basis for understanding the chief doctrines of the Christian faith which are generally thought of as being presented in the New Testament, such as the concept of God, faith, righteousness, salvation, sin, forgiveness, love, judgment, covenant, etc.

The importance of reading, studying, and knowing the Old Testament cannot be emphasized too greatly for without it much of the glorious message and the divine truths of the New Testament so essential for the Christian life may be apprehended only partially. Too frequently this part of our Bible is looked upon as a collection of laws which have been abrogated by the coming of the Lord Jesus Christ, and therefore is of no important value to the Christian; or

it is looked upon as a record of the ancient past, and therefore completely out of date, having no relationship to modern life and culture; or, it is considered to be a collection of books containing a great deal of legend and myth of little value to us today except as interesting reading. These erroneous ideas about the Old Testament are often due to a lack of knowledge and understanding of this part of the Word of God.

Framework for Revelation

It is true that the Old Testament is a collection of Literature dating back a thousand years or more before the Christian era. It is expressed in the terminology of that ancient past which makes it a little difficult for many readers to apprehend. Part of it is history. Other parts are law, poetry, wisdom literature, sermons, etc. But whatever the literary form of the account may be it serves as the framework through which there comes to us the revelation of God, man, the world in which we live. We do not find any doctrinal formulations or philosophical speculations anywhere except perhaps in the wisdom literature (Job, Proverbs, Ecclesiastes), nevertheless the doctrines of our faith are there.

The writers of the Old Testament were inspired men. They have related the events and incidents of their own common everyday life, the story of a unique people who became the people of God, their tragedies and blessing, their laws and customs, their religion and worship, their relationships with other peoples, etc. But in so doing they have presented a sacred literature which spells out objectively in real life situations the message: *Behold your God; behold man as he really is; behold what God declares to you.* This Sacred Word should therefore not be read merely as an objective record, nor studied to acquire its literal content only. But it should be read and studied with the realization that back of the literal message are divine truths which the inspired writer had in mind to convey.

On Concepts and Tenets of Faith

It is the purpose of this series of articles to present a brief survey of some of the most important concepts and tenets of the Christian faith as they lie imbedded in the Old Testament Word of God. We shall begin with the concept with which the Book of Genesis begins.

"In the beginning God created the heavens and the earth." Gen. 1:1. This is a brief but all inclusive statement declaring as an axiomatic fact that God is the Creator of all things that exist in heaven and the earth. In majestic language the facts of creation are de-

scribed in the first and second chapters. The account does not say how God created except that He spoke, and it was so. What processes were set in motion by that word of power are not described, but the universe which we see and the world in which we live is a reality and no explanation of its origin can supersede the one given in these chapters.

Some Deductions

There are a number of important deductions which follow this tenet of faith. Since God has created all things He is the possessor of the universe and rules it. This is a solemn concept which permeates the whole Old Testament. It was a source of comfort and courage to the faithful. God's hand directs the events in history. Abraham's migration from the Ur of the Chaldees is described as being due to divine guidance. The story of Jacob is an account of a man who under God's guidance develops from a clever, self-seeking schemer to a saintly patriarch. Joseph's mistreatment by his brethren is divinely directed to serve for the good of the whole patriarchal family when it suffers the hardship of famine. The Exodus is a marvelous account of Divine intervention in behalf of an enslaved and downtrodden people.

One of the most majestic passages setting forth God's power and authority in terms of the creation is Isaiah 40:12ff. The prophet addressed himself to the captives in Babylon. They had lived many years in the midst of the Babylonians whose religion was a highly developed idol worship with imposing and awe-inspiring rituals. It was a tremendous temptation to the exiled Jews to accept the religion of their captors. The prophet used the doctrine that God is the creator of the universe, rules it and is its possessor to strengthen the faith of his brethren and give them courage to endure until God, who is almighty, would bring them redemption.

In the above mentioned passage (Is. 40:12-31) he described in majestic figures the power and almightiness of God, His sovereignty in the Universe, including the earth, the world of humanity and the celestial skies. What a contrast to the idol-gods. These were nothing but works of a human craftsman who himself was created by God and therefore they were worthless and nothingness.

The Universe—a Revelation

What was it the prophet saw and wanted his brethren to see? Since God has created the universe it reflects His Wisdom, Power and Majesty. "The heavens are telling the glory of God; and the firmament p r o c l a i m s His handiwork (Ps. 19:1)." Here is

a tenet of faith which demands our attention much more than we usually give to it. The Universe is a revelation of God in the sense that it reflects the Mind, the Power, and the Mightiness of God. It reflects the Creator as a famous painting and piece of sculpture reflects the personality of the artist. Study the intricacies of a flower. What gives it its beauty, its fragrance? Above all, what causes it to grow through the various stages until a seed for a new plant has developed? Yes, the botanist can tell you the various steps in the process of the development. But after all, what makes the plant do all this? Here is an example of the mystery of creation. It is a reflection of God, the Creator.

What Is Man?

Or look at a great mountain range. Observe the position of the rock strata as these give evidence of an upheaval of the enormous mass of granite. Yes, the geologist can tell all about what has taken place, and how long it has taken to produce these rock formations. But why? and who? God and God alone is the answer to such questions. What awesomeness overwhelms us as we contemplate such evidences of power and almightiness. "What is man that Thou art mindful of him, and the son of man that Thou dost care for him? (Ps. 8:4)."

The Old Testament believer saw these things and realized why he could place himself into the hands of God and know that God was able to save and deliver him. Note the numerous references in the Psalms to this tenet of faith, and read especially Job, chapters 38 and 39.

From Old to New Testament

This concept is the basis for the statement in John 1:1-5 and gives to it the meaning the evangelist had in mind. Here the evangelist has ascribed to Jesus Christ all the power, almightiness and authority of God as Creator and Ruler of the Universe. On this premise he has declared in his gospel that Jesus Christ is the Redeemer and Savior of the world, one with God and being God Himself. Jesus makes reference to the same concept in the words of the great commission: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations . . ."

The Church School Teacher's Need for Prayer

by PERRY A. CARLSON

IN THE many aspects of the teacher's preparation for the church school class, that preparation which comes through prayer is most essential for effective teaching. Wherever we find good results of church programming and activity there has been thorough prayer preparation. As much as we agree on its importance, however, prayer is neglected or often merely perfunctory in its use. A praying teacher will avoid many difficulties; but too frequently prayers are offered only in time of crises and deserve the rebuke Luther once gave in a sermon on praying: "We honor (Him) and call upon (Him) only when we have a pain in our legs or our heads, or when our pockets are empty."

"Let us then with confidence draw near to the throne of grace" (Hebrews 4:16) is an invitation to take advantage of the access to God made possible through Jesus Christ. God is not unapproachable. In spite of His majesty and power we can speak to him without fear or trembling. Since we have been given this privilege we should not hesitate to use it. We should approach boldly to the throne of grace. The teacher knows well enough the many Bible accounts of the use that Jesus made of prayer. In a sense, Jesus was conducting a school here upon earth for the twelve disciples and in His role as teacher He prayed unceasingly.

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Blessings of Prayer

What are some of the blessings that will come through prayer?

To Jesus, the meaning of prayer was not that God would grant every petition. In prayer Jesus communed with God. The great miracle of Christian prayer is that through it we not only open our hearts to God, but He opens His heart to us. In Christian prayer

the church school teacher meets the Lord, and forgiveness and reconciliation to God become a personal experience. This is a fundamental need. It is difficult for us to obey God's law. We are not always sure that we understand His will. We are not always wise enough to choose the right. Selfishness, willfulness, self-indulgence as well as ignorance may keep us from obedience. When a child has displeased his parents he is restored to favor by asking forgiveness and by promising obedience. But there is misery for both the parent and child until an understanding is reached. The assurance of forgiveness and a right understanding with God is the need of every teacher. The assurance and understanding God gives us by means of His Word and Sacraments; we receive it by faith; we acknowledge it through prayer.

Discoveries of Prayer

In the realm of prayer the teacher will also discover that God gives purpose to our striving. Is it possible that some teachers may serve only because they think of it as a duty for which they must take their turn? Prayer will lead the teacher to a dedication with a purpose. Dedication to Christ and a determination to do His work. Jesus said to the disciples at the well in Samaria, "My food is to do the will of Him who sent me, and to accomplish his work." John 4:34. The disciples were learning more about Jesus every day that they were with Him. Now they discover that their Master, who prayed often, had a determined purpose, that of accomplishing God's work. To be led in dedication to do His will and to glorify Him is a blessing that comes through communion with God in prayer.

The Teacher and the Holy Spirit

The need of every teacher is to know that he is not alone as he meets with his class on Sunday morning and as he prepares his lesson through the week. Prayer gives the assurance of the Lord's constant presence. When Jesus said, "Go therefore," He also promised, "and lo I am with you always." Matt. 28:20. Such assurance not only gives calmness and confidence to the teacher but relieves him of a burden. The concerned teacher is soon overwhelmed with the sense of the great responsibility in bringing God's Word to the class unless strength is sought through prayer. The Lord shares this burden, not only shares, but in a sense removes it when He promises all Grace and Power. Therefore it is not on our own strength that we make preparation and teach, but with the power of the Holy Spirit.

In the church school class the teacher talks to the pupils about God. The lesson material is Christ centered. Jesus is the subject of the presentation. When the Lord addressed the crowd in the Sermon on the Mount, He was talking about God. We believe that God became more real to people on that day because He was so close to Jesus. Because Jesus sought the presence of His heavenly Father in prayer, He could speak of Him in living terms. If God is vague to our pupils, perhaps it is because He is not real enough to us. Only in the abiding nearness of the Lord in prayer will He become more and more vivid to our church school teachers. Someone once said that when he stood in the presence of John Phillips Brooks he sensed the presence of God. That you are acquainted with the Lord personally through prayer will be sensed by pupils.

A Prayer List

Of course the teacher will pray for specific needs in preparing the lesson. Some requests will be for a better understanding of the particular scripture to be presented, inspiration or original applications, insights into the pupils needs, confidence in presentation, patience and humility. A prayer list of individual needs would be helpful.

These thoughts on the need for prayer are some of the ways in which the teacher will be made ready for more effective teaching. When the basic attitudes and motivations of the teacher are right, the Lord will bring victories in other areas of teaching which sometimes seem quite difficult.

The teacher needs to pray for every phase of parish education. There ought to be prayers for a worshipful attitude and atmosphere in the church school assembly period.

Keep Pupil in Mind

The pupils need to be prepared for the class as well as the teacher. Pray that they may be receptive to the Word of God, attentive as you teach and reverent in the Lord's house. If there is a problem child pray that he may learn to respect his superiors and to grow spiritually. Are there children with problems in the home? Many parents are uncommitted to the Lord and many are searching for a sure faith. Many are indifferent, careless, unstable and unhappy parents. These homes and the children who suffer and bear the scars need our prayers. The urgency of bringing them the Gospel can not be overstated. As the teacher places such petitions before the Lord she will herself become an instrument through which the prayers are answered.

The way of spiritual growth is through constant prayer and read-

ing of the Word of God. Without prayer we become bogged down in the fearful frets of care. Heavy traffic annoys us, slow service at the lunch counter upsets us, little disturbances cause us to complain. This is not the mood in which either to prepare or to teach a Sunday school lesson. We give less and less time to the One who is the Lord and Master of our lives. As a result we plod when we could be running. If we would learn with the Psalmist: "I waited patiently for the Lord; he inclined to me and heard my cry." Psalm 40:1, He would bring us out of the mire, set our feet upon a rock and put a song in our hearts. Unless we are diligent in prayer we are faint-hearted in faith.

Jesus will be seen in the praying teacher, for that teacher becomes a witness to God's grace and power. If we wait upon the Lord He will put His message in our hearts.

The Church School Leader Prays

by ELSIE S. LINDGREN

O, Father in Heaven,
open my understanding
to the speech of little children,
the growing and the grown,
their words bubbling on tongues of joy,
and disappointment,
anger,
and undissimulated love!
Not only the spoken words
but also the desperate messages of fears
deforming Your perfect creation;
the quests of their restless limbs;
the questions, clouding the trust in their eyes!
Teach me to read them surely!
Help me to be Your true interpreter,
as they turn the sharp corners of the years.
Make me a path, familiar and comfortable,
where even toddling feet
may walk securely and meet the Savior.
In the Name of Your Son, our Teacher,
The WAY, *and the* TRUTH, *and the* LIFE
to us given,
in Jesus' Name, I pray! AMEN.

For the Pastor

Enlisting and Developing Parental Support and Co-operation During the Confirmation Instruction

The following report is the last in the series on confirmation instruction. The Church School Teacher has presented five reports from an intersynodical seminar on confirmation instruction. Persons working on this final study include the following pastors: Marvin L. Raymond, W. Schlachtenhaufen, Wm. D. Streng, Soren S. Kaldahl, John W. Rilling, A. G. Merkens. —Editor.

I. *Basic Considerations*

We affirm, under God, that

Confirmation instruction is primarily the proclamation of the gospel in word and deed, a privilege and responsibility which rests both upon the home and the church.

Our experience, both in secular and in Christian education, as well as in sociology, reminds us of the importance of the home as a basic educational agency.

It is a universally recognized educational principle that Christian education, in order to be most effective, should be a comprehensive continuing experience, as a result of a united, co-operative effort of home, church and school.

It is a sacred trust of parents to provide for and assist in the religious training of their children, and it is the rightful heritage of children to have the security and support of a Christian home.

II. *Practical Applications*

In order to encourage confirmation instruction as a co-operative effort of church and home, we offer and recommend the following suggestions:

A. *For Congregation (and Pastor)*

1. Instruct concerning meaning

and importance of confirmation and confirmation instruction through preaching and teaching.

2. Provide for general publicity through bulletins, letters, etc.

3. Sponsor parent-class fellowships in order to enroll confirmands in presence of parents, to offer general information concerning courses of study, class procedure and class progress.

4. Offer help and guidance to the home in conducting family devotions. (Booklet of devotions based on meaning and purpose of confirmation.)

5. Engage in purposeful calls in the homes of confirmands by pastor and lay leaders.

6. Provide for "big brothers" arrangement for children from unchurched homes.

7. Encourage attendance at and participation of parents in confirmation class sessions and in class projects.

8. Include the catechumens and their families in corporate prayer.

9. Challenge congregational officials to their responsibility in the educational enterprise of the church.

10. Urge the inclusion of the importance of home environment in marital counseling by the pastor.

11. Keep parents informed in respect to general progress of catechumens through report cards, public reviews, etc.

B. *For the Home*

1. To provide Christian example and atmosphere in the home as a most essential factor in the training of a child.

2. To attend faithfully Sunday church school and divine services and to discuss these experiences (table talk) with their children, in addition to family devotions.

3. To adjust the program of activities of home and child so that nothing interferes with the confirmand's preparation and attendance.

4. To show sustained interest in homework.

5. To show understanding of the critical stage of development in the life of a confirmand.

6. To encourage participation in church work, i.e., junior choir, class projects, evangelism, stewardship, etc.

7. To consult the pastor concerning family problems.

III. *Resources*

Having sensed the need of making known to pastors the existing materials on the subject of confirmation and the parent the following are listed:

A. "One of a Hundred Thousand . . . Your Child"—16 page booklet by Wartburg Press. It speaks to parents of the experience their child will have in a glorious

fellowship—the confirmation class.

B. "So Your Child Is to be Confirmed"—4 page tract by Augustana Book Concern setting forth to parents some of the basic philosophy of confirmation.

C. "To the Parents of our Catechumens"—by J. R. E. Hunt, 8 pages by Wartburg Press.

D. "Thine Forever"—book of family devotions based on the catechism by Wartburg Press.

E. Filmstrip—"Church and Home Go Hand in Hand"—Parish Education Board and District Committees (A. L. C.)

We believe that we and our churches have reason for repentance for our lack of emphasis on the home in Christian training but we also find comfort and encouragement in the promise that "I can do all things through Christ who strengtheneth me."

CHILD TRAINING LEAFLETS

Human Relations Aids, a division of Mental Health Materials Center, Inc., has recently announced the publication of seven guides for parents and teachers. Each guide is in the form of a leaflet. Each leaflet discusses briefly a single problem parents frequently encounter in child-rearing:

1. "Obedience"—what to expect from youngsters, when and how to punish.

2. "Discipline"—foundations for good discipline, ways to achieve co-operation.

3. "Sex"—when, how, and what to tell children.

4. "Lying and Stealing"—how to help young children learn the difference between fantasy and the real world.

5. "Destructiveness"—suggestions for appropriate action geared to each type of situation.

6. "Temper"—Preventing and handling tantrums.

7. "Preparing Your Child for School"—a "how-to" discussion.

You may order from Mental Health Materials, 1790 Broadway, New York 19, N. Y.

4 sets (minimum order)	25 cents per set
5-99 sets	20 cents per set
100 or more sets	15 cents per set

Budgeting and Financing the Church School

by R. A. VOGELEY

CHURCH schools require money. Though they seldom pay salaries, yet they must pay for supplies. The church school must purchase church school material and books and resources for pupils and teachers, leadership education material, including subsidy for attendance at camps, institutes and workshops, supplies, enrollment cards, publicity material, visual aids, postage, stationery, and other items.

Church schools do not pay rent for their facilities except in those congregations where a near-by room or building is rented due to inadequate space in the church itself. Very frequently, however, the Sunday school does contribute to a building fund for needed facilities or for facilities which have already been built. In addition, the Sunday church school should consider its benevolent program and have a budget in keeping with the budget of the church.

A Sunday school, no matter whether it is large or small, has certain expenses and should contribute to the benevolent work of the church. Expenditures vary in congregations. The expenses depend upon the number of pupils, the amount of material, and the general program of the school.

Establishing the Budget

A responsible committee should prepare an estimated budget for the year. The financial secretary or treasurer, the superintendent, and a member of the church council may be the budget committee. This committee may be appointed by the parish education committee, if the

congregation has one, or named by the superintendent. The budget should be approved by the education committee and forwarded to the church council according to the procedures approved by the congregation. The teachers should be acquainted with the budget in order that they may explain various phases of it to the pupils in a program of stewardship education.

A budget should have at least two major items:

Current Expenses

We are printing the current expense items for a school of approximately 250 members. Compare the budget of that school with your own church school budget.

(See chart number I below.)

Benevolences

It is relatively easy to establish a current expense budget. It is far more difficult to set up an approximate budget for a benevolence program. For purposes of comparison only we also print a benevolence budget for a school of 250 members. Compare it with your own benevolence program.

(See chart number II below.)

The Unified Budget

The unified budget grows out of the fact that the church school is an integral part of the congregation. The school is not an auxiliary or an organization. The Sunday church school is the congregation at study. In congregations using the envelope system confirmed members frequently divide their Sunday offering between two envelopes or use an envelope for church and give a loose offering in Sunday school.

Its Advantages

A unified budget can be established when all budgeted current expense items are consolidated as a part of the congregational budget. In other words on the basis of the previously established current expense budget for the Sunday school there would be either one major item in the church budget for the Sunday church school to the amount of $775.00 or the various items on postage, mailing, equipment, repairs, supplies, and literature would reflect the current expense budget of the Sunday school and the church. The same applies to the benevolence program of the congregation.

An unified budget has certain advantages:

It expresses the unity of the congregation at study and at worship. In some cases it increases the sense of responsibility on the part of all members of the congregation for the total work of the congregation including its ministry of teaching.

A unified budget can relieve teachers and officers of the neces-

sity of making decisions on financial matters and permits them to devote more time to true stewardship education. Not only can the adult members of the congregation feel a greater responsibility for its total work but younger pupils become interested in the whole program of the whole church.

Financing the School

The Sunday school has one major source of income, namely the offerings of the pupils. These offerings may be received in several ways.

Some schools do not use envelopes. Each member of the church school gives a loose offering. This is generally for current expenses. Many schools have special missionary offerings. Perhaps one offering a month is set aside for the benevolence budget. Some schools have special birthday offerings or Lenten offerings. Offerings are also received in connection with special programs such as Christmas, Children's Day, and Rally Day.

Many Sunday schools use the envelope system. Some use the single pocket envelope. Others use the duplex envelope.

The Sunday school should use the same type of envelope as used by the congregation. If the congregation uses a single pocket envelope then the Sunday school should do the same, if that is the pattern which the congregation feels is best for all future work. If the congregation uses a triplex envelope plus five special envelopes, then that is the system which should be introduced in the Sunday school; for the Sunday school is the training ground of the church of tomorrow. In some congregations Sunday school pupils under the age of confirmation use Sunday school envelopes for their Sunday school offering and give a loose offering when they attend the church service. The other members of the church school who are beyond the age of confirmation use their church envelopes at the church service and give a loose offering at the Sunday school session.

The following advantages are listed in favor of the use of envelopes:

1. Children like to have envelopes.
2. Envelopes are an aid to stewardship education.
3. Envelopes encourage regular contributions.
4. Envelopes accustom children to the use of envelopes as confirmed members of the congregation.

Stewardship Education

Now we come to the really important matter. What does your school teach about stewardship? How are you developing a con-

secrated use of your pupils' time, talents, and treasure? The church schools are the training ground for the future. It is very evident that the stewardship program which your congregation hopes to have ten or twenty years from now rests largely upon the stewardship training given in the church school today.

I

Item	*Amount*	*Our Budget*
Literature including lesson material and church school story papers	$ 250.00	
Supplies including enrollment and attendance cards, rally day materials, certificates, handcraft, stationery	125.00	
Postage and mailing	50.00	
Equipment and repairs	150.00	
Special programs and resources	50.00	
Visual aids and library books	75.00	
Leadership training and institute expenses	50.00	
Other items	25.00	
	$ 775.00	

II

Item	*Amount*	*Our Budget*
Foreign Missions	$ 200.00	
American Missions	100.00	
Parish Education	50.00	
Higher Education	75.00	
Lutheran World Action	50.00	
Lutheran Welfare agencies and Pensions	75.00	
Other causes	75.00	
	$ 625.00	

Seventh Day Lutherans

By DR. ARNE SOVIK
Assistant Director of the Department of World Missions of the Lutheran World Federation

UNIQUE among all Lutheran congregations in the world, the parish in Haifa, Israel, observes its weekly day of worship on the Jewish Sabbath. There is Biblical precedent for this, says its Norwegian pastor, the Rev. Magne Solheim, citing Acts 18:4, but the reason lies not in theological conviction but in the practical fact that in modern Israel, Saturday, the Sabbath, is the day of rest, the one day when his flock can gather.

The congregation is remarkable in other respects as well. Its 70 baptized members are all "Hebrew-Christians," a controversial term which Pastor Solheim uses to indicate the continuing identification of his people with their race and people, as well as their religious faith. For it is a conviction of the 45-year-old, multilingual missionary that only as Christian Jews maintain identity with their people, can faith in "Jesus the Messiah" really be proclaimed effectively and with blessing to Israel. In the Scriptures of the New Testament (Romans 9), Pastor Solheim finds founda-

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Lutherans in America will be hosts to Lutherans of the world when the Lutheran World Federation assembles next summer in Minneapolis, Minnesota. We generally look to Germany and Scandinavia for our denomination brothers. But our fellowship extends throughout the world. Here is a story about a unique congregation. EDITOR.

tion for his faith that God has in store for the world a special blessing when Israel, *as a nation,* turns to the Christian's Messiah. And he cites evidence to show that now, within the new nation (or is it still the old nation?) of Israel there is more willingness to hear of Jesus than since the apostolic era.

A Polyglot Service

The Sabbath School in Haifa is conducted in Hebrew, the language of Israel's youth. But in that polyglot little c o u n t r y (where people from 74 countries have gathered) Hebrew is not universally known among the hundreds of thousands of immigrants who have arrived in the last few years. The background of the Haifa congregation is manifest in the fact that Pastor Solheim conducts his service in Rumanian, while Swiss-born Mrs. Solheim, at the organ, whispers a simultaneous German translation into a microphone for the benefit of the few whose earphones indicate that they come from some other part of Europe.

There are some two hundred thousand Rumanian immigrants in Israel. The Christians among them are, for the most part, settled in and around Haifa, the ancient seaport that lies in the hook of the Palestine coastline, just under Mt. Carmel. Haifa is the most secular of Israel's cities, (the only one where the public buses continue to run on Sabbath).

But this has nothing to do with the growth of the Lutheran congregation there. The Christian immigrants simply g a t h e r e d around their pastor, who had been forced to leave Bucharest in Communist Rumania in 1949, because he w a s as objectionable to the Reds as he had earlier been to the Nazis.

A Unique Pair

Pastor Solheim went to Rumania in 1938, as a member of the staff of the Norwegian Israel Mission. There he met and married a Swiss school teacher and together the two of them ministered to a growing flock through years of tyranny and war and more tyranny. The experiences of those days developed in the Solheims a fierce love for the persecuted and an identification with the Jewish people that rises above any logical rationalization. They developed, too, a cheerful scorn for the academic Christian who sees "being a law-abiding citizen" as the basis of Christian ethics.

"What is one to do," asks the pastor, "when it is forbidden by law to give refuge to a Jew but right to kill him?"

The Solheims broke the law.

There were years of dangerous living, of heartbreak when they saw friends and colleagues vanish into imprisonment, die of privation, in pogroms or at the hand of the law. There were years of house arrest, and finally expulsion from the country. But they were years that were not in vain. For the congregation had grown, had developed its own leadership and then leaders to replace the first ones when these disappeared into prison or emigrated. The Lutheran congregation in Bucharest built up around, the Israel Mission was the first in the country to use the Rumanian language, for Lutheranism among the Gentiles had heretofore been limited to German and Hungarian-speaking diaspora groups. Today that congregation numbers both Jews and Gentiles in its membership of four hundred. It is being ministered to by two young Jewish Christian pastors who must do other work to make a living, and it is in the midst of a warm revival movement.

New Testament Vitality

In Haifa, meanwhile, Pastor Solheim has gathered like a true shepherd his people as they have come to the land of refuge. Worship is conducted in the Anglican church (whose congregation meets on Sundays) and other groups meet in a room attached to the Solheim's flat, where the whole family (there are three sons) seems to help along. Sister Emmy Nielsen, a nurse, and Miss Inger Jacobsen, who holds a degree in theology from the University of Oslo and is deep in the Hebrew language program among children, live near by.

"One feels the vitality of the New Testament epistles in this work," commented Miss Jacobsen to this visitor, "for we are in a sense back in New Testament times here, the problems of the Jew who becomes a Christian are the same now as then."

Law and Grace

The judgment is not without basis. While the problem of diet may not be paramount (pork is eaten all over Israel), the Galatian issue of law and grace is. And certainly the problem of persecution is. In the congregation of 70 that met for morning worship not long ago, some twenty were still unbaptized. Most were believers, the pastor said, who for one reason or another were not yet ready to take the step. I spoke with one—a lawyer who looked much older than his 35 years. He had had to spend many months in the concentrated study of Hebrew language and law before he could do any work. Now his aged par-

ents are dependent on him for a living—and his only law office is a briefcase.

He confessed happily in the Christian group of his faith in Jesus the Messiah, but until he is established in his profession he dare not, and as long as his parents live also, he will not make the open profession of baptism. Four adults were baptized at Easter—some of them won through the testimony in word and life of a Christian, Mrs. Saiovici; another the husband of a Christian woman who was baptized with his two small children.

Power of the Word

And there are others deeply concerned, some of whom are already part of the close fellowship of the congregation. The Christian forces in Israel place a good deal of hope in the comparatively ready acceptance the Scriptures are receiving. As in other young countries, there are translation problems—the Hebrew New Testament still in use is the work of the famous scholar Delitsch, nearly a century old. Hebrew was not a living language when Delitsch lived and some passages are scarcely intelligible to the modern Israeli. Pastor Solheim is Bible Society agent; the Bible book store in Haifa's main street is in charge of the Lutheran congregation's leading layman, Mr. Siefried Saiovici. Mr. Saiovici (his name means "son of Isaiah") fled Rumania in 1950 just a jump ahead of the NKVD or its Rumanian equivalent. He told of the more than 30 languages that are carried in his Bible literature stock in the store. He told of the Kibbutzim that are ordering Bibles ("Yes, we want the New Testament") for their libraries.

"The young *sabra*" (Palestine-born Israeli), Mr. Saiovici said, "has a great advantage over a European Jew as he confronts Jesus." He does not have to see him through the veil of a Jew-persecuting Christendom. He can take His claims and His life and work from the pages of the New Testament and judge for himself. The result is that there is a widespread willingness to accept Him as a great Jewish religious and ethical leader. But as Jesus-Messiah, the hope and salvation of Israel? Not so far.

A Special Prayer

Could it be in God's providence that the turning of Israel to the Messiah which did not come before the re-establishment of a Jewish nation shall follow it? This is the prayer of the little congregation that worship in Haifa on a Saturday morning, that daily witness to its faith in Him.

THE BOOKMOBILE

A Project for Your Entire Sunday School

By FLORENCE DUNCAN LONG

DO YOU like projects in which your entire Sunday school can participate? If so, you might like to sponsor a Family Fun Festival. Aside from being enjoyable, and promoting co-operation, it can be a worthwhile missionary service in which the children have the privilege of giving and sharing in a practical way.

A small Sunday school with which I am familiar has a Fun Festival annually. In addition to display of the work they are doing, there is fellowship singing, visiting with friends and a good dinner.

Last year the program was planned by the Junior Department. Someone heard a missionary from the little village of Asuncion in Paraguay tell about her work. When they learned how much she needed crayons, color and picture books for the children in her classes, they wanted to help. So they made this the project for the Festival, and asked for contributions of these gifts.

One of the teachers in the Junior High Department made a Bookmobile, using a child's wagon for the base. After building it up to resemble an automobile, he covered it with cardboard, and printed on the front in large letters, "Bookmobile." A door was left open in which to deposit the gifts.

The children and their teachers talked a great deal about their plans for the Festival, and the Bookmobile.

Bobby, a Junior boy, made an open Bible from cardboard. On one page he printed, "Go into all the world and preach the gospel," and on the other, "Love one another as I have loved you." This was placed upright on a large blackboard.

On the day of the Festival some of the high school girls helped the

children make scrapbooks and print some of the words in Spanish, which is the language spoken in Asuncion. What a good time they had working and playing together!

When the Bookmobile was opened, it contained ninety-seven color and picture books, one hundred boxes of crayons, twenty-five scrapbooks, and six manger scenes.

It was a real pleasure to receive a letter from the missionary thanking them for the gifts. She said, "In Asuncion there are no ten-cent stores where these things can be bought cheaply." After telling them some of the customs of her village, she concluded by saying, "Un million gracias," or, "A million thanks."

These boys and girls had a real sharing experience—one which they will always remember. Why not plan a Fun Festival, and a Bookmobile for the boys and girls in your Sunday school?

NOVEMBER CHUCKLE

CBS's John Henry Faulk tells about the little girl who misbehaved and was sent to bed without seeing her favorite TV show. As she went upstairs her mother said, "And in your prayers ask that you be made a better little girl tomorrow."

"Why?" asked the youngster. "What's on tomorrow?"

—San Francisco Chronicle